

The Local Wisdom of Malay Society of Coastal Area in the Using of Natural Resource (The Study Case of the Farmer of Sialang's Honey Bee in Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak of Riau Province)

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ABSTRACT

The Malay society of coastal area of Riau is known as friendly society with the nature. One of is in kampung Rawa Mekar Jaya, Subdistrict of Sungai Apit, Regency of Siak. This time, there is the local wisdom that is still held out especially in the natural resource processing of sialang's honey bee. This local wisdom is pointed to the fact of the forest degradation of forest conflagration and illegal logging that is done by the irresponsible sides so the population of sialang tree decreases more and more every year. Therefor, it's needed to be observed what kinds of the local wisdoms that are still implemented by the region government to protect sialang tree and increase the wealth of society especially the farmer of sialang's honey bee. The method that is used in this research is in qualitative with the sampling purposive technic. And the result of this research is being able to identify the shapes of local wisdom of the farmer of the sialang's honey bee namely doing the community self-help in harvesting the honey, creating the harmony, managing the conflict resolution, keeping the health, education, doing the environment guidance, doing perpetuation and culture innovation, doing the identity strengthening, striving for the wealth increase and making the law. Meanwhile, the policy that is implemented by the region government involved the protection of forest and sialang tree has not been maximum yet so far. So far there has not been the region regulation yet that is made by the government of Siak Regency in order to protect the forest especially sialang tree and there has not been the program of empowerment yet that is succeed for the wealth increase of farmer especially the farmer of sialang's honey bee.

Keywords: Local Wisdom, Sialang's Honey, empowerment, sungai Apit

I. PREFACE

The Background of Research

The local wisdom is one of culture heritage of society which is passed on from one generation to other generation bequeathed naturally that has goal for keeping so that the tradition keeps on holding out and maintaining well. The wisdom means that everything has each function in the earth and every individual needs to respect and appreciate its role to complete the task of the society. If this local wisdom can be kept well so there will be no chaoses that are caused by the human's greed to get more than other societies.

The Malay society is the society that is one with the nature. In using the nature, they really maintain the ecosystem balance. They have various local wisdoms such as the wisdom of maintaining the environment both nature environment and social environment, custom wisdom, form a group wisdom, and wisdom of filling daily needs. The wisdom in this Malay culture is made in behavior of society's life carefully in order not to cause the frictions that cause the dissension and the conflict between Malay society to happen. So for the

Malay society reveres the local wisdom culture is the pride for every individual in the society life. If there is society that forbides the wisdom values is considered also as custom transgressor and can be imposed sanction both such as material and social sanction.

The Malay Society of Riau coastal area local wisdomly lives in coastal area, river side, and forest edge that has goal in order to be easy to get food sources that come from sea, forest, and river. Their residence usually looks out on the beach and the river and their house has the shape of a stage that has goal so that the wild animal is not easy to enter the house. A part of Riau Province is peat moss land so the Malay Society of Riau Province lives and stays in the peat moss, because the peat moss land is susceptible of climate change so the Malay society of Riau Province has many local wisdoms in keeping their environment.

One of the region in Malay society of Riau coastal area that has local wisdom is Kampung Rawa Mekar Jaya Subdictriect Sungai Apit Regency Siak of Riau Province. Kampung Rawa Mekar Jaya is on the coastal area of Sumatra Island that most of its region has peat moss land, generally the society residence is on the river side and coastal area meanwhile its means of livelihood

is various such as farmer, fisherman, worker, and others.

The total of inhabitant of kampung Rawa Mekar Jaya can be seen in this followings table:

Table: 1

The Total of Inhabitants of Kampung Rawa Mekar Jaya in The Soul

No	Information	Total
1.	Woman	560
2.	Man	450
	Total	1.010

Source: The Village Office of Kampung Rawa Mekar Jaya, Year 2016

In 2016 the total of inhabitant of Kampung Rawa Mekar Jaya numbers in 1.010 souls that consist of 560 Women and 450 Men. Meanwhile the total of family numbers in 310 heads of household.

One of local wisdom of Malay society in Kampung Rawa Mekar Jaya is in using thing of Sialang's honey bee. The honey bee of Sialang is local means of livelihood for part of Kampung Rawa Mekar Jaya's society in filling daily needs passed on from one generation to other generation. The removal process of Sialang's honey has still traditional character nevertheless there are some the change of way and removal time. In a long time ago, the removal was done at the night but now the removal is done by part of people in the afternoon. Meanwhile the removal way of Sialang's honey bee in a long time ago used magic formula and special ritual, meanwhile now only increasing security such as using rope and protection shirt from bee sting.

According to the society of kampung Rawa Mekar Jaya that depends on their life from the result of Sialang's honey bee, the total of sialang tree keeps on decreasing and has impact to the total of honey bee that was got. In this followings table, the total development of sialang tree can be seen in Kampung Rawa Mekar Jaya as followings:

Table. 2

The Sialang Tree of Kampung Rawa Mekar Jaya

No	Year	Total
1.	2012	115
2.	2013	97
3.	2014	71
4.	2015	56
5.	2016	34

Source: The Village Headman of Kampung Rawa Mekar Jaya Year 2017

From the upper of the table, it's clearly that the total of sialang's honey experiences descent, this thing is confessed by various sources because of the increasing clearing of land and lively conflagration. This thing influences to the total of sialang's honey so the total that is harvested by the society also experiences descent and has impact to the raising of bee price. Nevertheless, it's not in proportion with the wealth of society that works as honey bee farmer of sialang that depends on the life from the kindness of honey.

Thus, the research needs to be done about the problem of sialang's honey that is faced by the Malay society of Kampung Rawa Mekar Jaya that is in the coastal area of Riau in defending their local wisdom from various threats and pressures that happen.

The Problem Formulation

According to the upper of background so the main problem that will be learnt namely:

1. What kinds of local wisdom values of Sialang's honey bee that grow and develop up till now in natural resource using of Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak?
2. How is the policy model that is implemented by the local government up till now to protect sialang's forest ecosystem and increase the wealth of sialang's honey farmer of Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak?

The Research Purpose

The purpose of this research is as followings:

1. For describing the local wisdom of Coastal area Malay Society, in this case, The honey farmer in maintaining dan conserving sialang's honey bee in Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak of Riau Province.
2. For learning and analyzing and evaluating the policy model that has been implemented by the Local Government in framework of protecting sialang's forest ecosystem and increasing the wealth of sialang's honey bee farmer.

II. THE LIBRARY OBSERVATION

The Local Wisdom of Environment Degradation Solution

The local wisdom is shaped as local society cultural superiority and geographic condition in the wide meaning. The local society is past time cultural product that should pass on from one generation to other generation must be kept on becoming life grip. Although having local value but the value that is contained inside is considered very universal or connected with the public.

The followings, Sibarani (2012:1) revealed that the local wisdom is remembering the past, understanding the present, and preparing the future. The meaning is remembering the past time means trying to dig out the past time tradition, identifying past time means digging that past time, choosing that past time tradition, and then picking things that had value in that past time tradition. Understanding nowadays means knowing the life problem of nowadays with all excesses and shortages and giving solution in that problem by implementing the past time tradition values.

Meanwhile Haba (2007:11) explained the local wisdom referring to various cultural richnesses that grow and develop in the society that is known, believed and confessed as important elements that can thicken society cohesion. Moreover (Haba 2007:4) explained that there are some functions from local wisdom namely:

1. As the sign of a community;
2. The adhesive element (cohesive aspect) cross people, cross religion, and trust;
3. The local wisdom doesn't force or top done, but a cultural element that is in the society, therefore the binding capacity has more its effect and holds out;
4. the local wisdom gives togetherness color for a community;
5. the local wisdom will change mindset and on both sides relation of individual and group by putting on the common ground or the culture that is owned
6. The local wisdom has function to push the building togetherness, appreciation and as a mechanism together for warding off various possibilities that reduce even destroy, communal solidarity that is believed and grows on together consciousness, from an integrated community.

The followings, Rahyono (in Sinar, 2011:4) revealed if genius local disappears or is annihilated, the nation personality is faded, because of the following things.

1. The local wisdom is inherent identity maker since born.
2. The local wisdom is not a strangeness for the owner.
3. The emotional involvement of society in the full and total comprehension of strong local wisdom.
4. The learning of local wisdom doesn't need forcing.
5. The local wisdom can make dignity and confidence grow.
6. The local wisdom can increase value of nation and state.

Meanwhile Sibarani (2012:5) revealed that there are values that are contained in the local wisdom, as follows:

1. The hard work (such as: work ethic, tenacity, innovation, point of view and mission of work, and work discipline)
2. The community self-help (doing and finishing the work together)
3. The harmony (tolerance attitude intermembers of a religious community, ethnic, culture)
4. The conflict resolution (attitude in solving problem is suitable with custom law)
5. The health (keeping the good life personally and society)
6. The education (the raising of knowledge about a thing)
7. Maintaining the environment (guarding the environment to maintain the life chain)
8. Reservation and culture innovation (maintenance and development of culture heritage)
9. The identity strengthening (maintaining culture originality)
10. Raising the wealth (adding society's income)
11. The law (the norms and custom rules that have been determined and must be obeyed)

According to Sayuti (2005:12) the effort to find the new nation identity on the basis of local wisdom is an important thing for the nation culture unification on the basis of archipelago regions identity. From upper information so it's clear that the local wisdom that is on region culture has lived and developed since a long time ago. Therefore, the maintenance and reservation of region culture needs to be done for building the longing of earlier society life, where that thing is a measure of nowadays life.

For understanding more forward about the local wisdom needs to see some definitions that are formulated by some experts. The local wisdom is all shapes of knowledge, confidence, understanding, or perception and habitual custom or ethic that guide human behavior in the life in ecology community (Kerak, 2002). The simple understanding, revealed by Gobyah (2003) that revealed that the local wisdom is a truth that has been in tradition or steady in a region. The opinion is the same as Jim Ife (2002) that the local wisdom is the values that are created, developed, and held out in local society and because its ability to hold out and become life compass of its society. Inside the local wisdom contains various mechanisms and ways to behave, have behavior, and act that are given shape in cultural social arrangement.

So large this local wisdom urgency in the process and mechanism of development that follows sustainable development principles in Indonesian, has been included

in UUD 1945 Article 18 B verse (2) that reveals that : “The state respects the society unifications of custom law and tradition rights as long as they live and appropriate with the society progress. Then Article 28 I verse (3) clarifies that the identity of culture and traditional society’s right are respected in accordance with the development of era and civilization”.

What the local wisdom values that are contained in the society unifications of the custom law. According to Moendardjito (in Ayatrohaedi, 1986) revealed that the local wisdom is potential region culture element as genius local because it has been examined its ability to hold out until now. There are local wisdom’s features as followings:

1. Being able to hold out against the influence of foreign culture
2. Having ability to accomodate the elements of foreign culture.
3. Having ability to integrate the element of foreign culture inside original culture.
4. Having ability to control and
5. Being able to give the direction to culture development.

Meanwhile the values that are contained in the local wisdom according to

Connected with the shapes of local wisdom, can be categorized into 2 kinds namely tangible local wisdom and intangible local wisdom. (Suryana, 2010).

1. The tangible local wisdom consists of:
 - a. *Textual* : namely some kinds of local wisdom such as value system, manner, special determination that are given shape into the form of written note, like found in the traditional holy book of divining manual, calender and prasi (written culture on manuscript of such palm leaves).
 - b. *Architektural* : Many traditional buildings that are reflection from the shape of local wisdom, such as Custom House building.
 - c. Culture Preserve means (Art Work): Many culture preserve means that are one of the shape of local wisdom, for example, kris, plow, etc.

2. The intangible local wisdom

The intangible shape of local wisdom, such as religious advice, various proverbs and sayings, magic formula, etc. that are told verbally and passed on one generation to other generation that can be song or ballad and ritual that consist of traditional teaching values. Through the religious advice or the other intangible shapes of local wisdom, value and social norm are revealed orally/verbally from generation to generation.

In more detail, the dimention that is adhered in the values of this local wisdom is revealed by Jim Ife (2002) as followings:

1. *Local knowledge*: Local knowledge is involved with the change and climate cyclus of dry season and wet season, kinds of fauna and flora, and condition of geography, demography, and sociography.
2. *Local value*: to arrange together life under society, so every society has rule or local values that are obeyed and agreed together by all members. These values usually arrange the relation between human with human, human with nature and human with its God.
3. *Local skill*: That the ability to survival for the fittest from every society can be fulfilled if the society has local skill, the most simple such as going hunting, gathering, harvesting until making household industry. The local wisdom has subsistent characteristic. This local skill has also characteristic of life skill.
4. *Local resource*: The society will use local resource appropriate with the needs and won’t exploit big as or comercialized. this local resource has been devided its allotment, such as forest, garden, water source, agricultural land, and housings, This owner of local resource is usually collective or communal.
5. *Mechanism of Local Decision Making*. Each society has different mechanism of decision making. There is society that does democratically or sits same low stands same high. There is also society that does in stages or in high step by step and with steps down.

Referring to the various understadings, shapes, values, functions and dimentions in local wisdom, according to the opinion of the experts, so some principles of local wisdom can be concluded that are respected and practised by the communities of custom society, namely among others: *First*, the dependency of human with nature that sets the relation harmony as condition where the human is part of its own self that must be kept its balance; *Second*, the authority right of authority and/or on certain custom region that has exclusive characteristic as the ownership with community (*comunal property resources*) or collective that is known as custom region (region, privately owned land, landlordism) that involves all people to maintain and manage it for the justice and wealth together and guard it from the foreign exploitation. *Third*, the system of knowledge and custom arrangement structure give ability to solve the problems that they face in the using of natural resource. *Fourth*, the system of allocation and custom law enforcement to secure the resource of

together property from the using in luxury, both by the own society and the foreigner of community; *Fifth*, the mechanism of result even distribution from natural resource of together property that can stifle social jealousy in the middle of the society.

Many study results that represent that traditional society in Indonesian in custom is succeed to maintain and enrich natural biodiversity for its life perpetuity. A reality that a big part of custom society still has local wisdom in managing natural resource. These local systems are different one another appropriate with the culture social condition and local ecosystem type. They generally have the system of knowledge and management of local resource that is bequeathed and grown continuously passed on from one generation to other generation. In the same manner as revealed by Bambang Rustanto, et al. (2006) about the existency of local wisdom of custom society as followings:

“This traditional wisdom, example, can be seen in custom society community that lives in the ecosystem of south swamp of Kimaan Island in Merauke Regency, Irian Jaya. This custom community is succeed to develop 144 cultivators of edible tuber, or higher than found in the tribe of Dani in Plaimo, Baliem Valley, that only 74 varieties of edible tuber. In various custom communities in Maluku Archipelago and a big part in north Irian Jaya are found the systems of allocation management (the method of making use) and the special local integrated management of land and sea ecosystem, complete with the custom infrastructure (institutional) that guarantees these local systems to work effectively. Up till now, only a small part that is known by modern knowledge world about these local systems. For example among others are custom institution of “sasi” that is found in a big part of Maluku that arranges the using sustainable on a region and kinds of certain biological. The another example that has been known is the cultivation has rotation of custom communities of “Dayak People” in Kalimantan is succeed to solve the problem of unfertile land.”

In understanding the local wisdom, especially the environment wisdom so the poverty, stupidity and backwardness can not only be relieved but also can be prevented because the eternal resource for the next generation (Soerjani, 2005).

2. The Previous Research

This research about the local wisdom of Coastal area Malay Society in the Using of Natural Resource (the Study on Sialang’s Honey Bee Farmer in Kampung

Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak of Riau Province). Appropriate with the research title that has been mentioned and based on the research exploration, so some writings are found that are involved with the study namely as followings: The research that was done by Suparmini, Sriadi Setyawati and Dyah Respati Suryo Sumunar in 2013, with the research title “the Perpetuation of Environment of Badui Society Having as a base Local Wisdom in The Kanekes Village Sub. Leuwidamar Rg. Lebak of Banten Province. This research has goal to know and observe about the effort of environment perpetuation of Baduy society that lives and belongs to. The research result shows that the life of Baduy tribe still depends on the nature and always keeps the nature balance. the local wisdom of Baduy society in managing natural resource among others it’s seen from the rule of land distribution to become three zones namely zone of reuma (dry field and land work) and zone of Leuweung kolot (old forest). The relation under the life aspects of Baduy society in Kenekes has synergy integration in making sustainable life. The perspective of Baduy society is relative same towards the relation under the culture social life, economy and environment processing. The customs and traditions as part of local wisdom are still held sturdily by Baduy society in facing modernization, included in preserving the environment. The behavior shape of environment perpetuation and conservation that is implemented by Baduy society among others: (1) agricultural system (2) knowledge system (3) technology system and (4) conservation practice.

- 1) The research that was done by Zulkarnain, Asdi Agustar, Rudi Febriamansyah in 2014 that had title “The Local Wisdom in Using and Perpetuation of Coastal Area Resource (The Case Study in Panglima Raja Village Subdistrict Concong Regency Indragiri Hilir of Riau Province). This research has goal to know local wisdom that has been implemented and still occurs in the using and perpetuation of coastal area resource. And How the role of local institution involving local wisdom in the using and perpetuation of coastal area resource is ? The result from this research as followings (1) The local wisdom of villager of Panglima Raja about the using of coastal area resource that still belongs such as: (i) deciding the time to catch fish based on the weather and the season; (ii) developing the fish catching tool and cockle shells collecting tool, and; (iii) deciding the mangrove tree logging area. Meanwhile the local wisdom about coastal area resource perpetuation such as: (i) ritualization (ceremony) of respecting towards the sea; (ii) there is commitment not to catch and

kill the dolphin, throw the garbage into the sea, use machine tool in catching fish and collecting cockle shells ,and; (iii) keeping the mangrove forest around coastal area. The main source of local wisdom is the belief or custom and Moslem and Hindy's teaching. The local wisdom is based on the understanding of ecological principle and ecosystem that is put in simple language, such as the philosophy that contains value substatial and has behavior towards nature/environment (2) The role of custom institution towards the local wisdom experiences decrease since the kingdom era. The national government continues the system and the ways that have been valid. The village government institution in this case has not yet had maximum role in accomodiating the values of local wisdom in participative.

- 2) The research that was done by Henni Elyati, Zulfan Saam, Yusni Ikhwan Siregar in 2015. The research of "The Local Wisdom of Sakai Society in Preserving The Forest adn The River in Mandau Subdistrict." The research purpose is knowing how the local wisdom of Sakai Tribe can hold out the forest perpetuation and can hold out river perpetuation. The research result shows that from the past time, the Sakai tribe was not used with the era development that belongs to Indonesia now because The Sakai Tribe really confirms their ancestor principle namely if they want to eat so they must look for by themselves by going hunter and daily life of this Sakai Tribe also harvesting and cultivating. In preserving the forest and the river, Sakai society determines the sanction that is given to Sakai's nephew or niece that do illegal logging. Where in opening the land, there is a term, the blood changes blood, soul changes soul. It means if cutting the tree, there is tree stump, so it must be changed by another tree so the tree keeps on. The lands that don't have the forest, planted again because all Sakai's nephews or nieces have been asked to do cultivation of seedings. there is cut tree, so besides the tree is palnted again, the function is to protect the plants that are around such as long bean, etc.

III. The Conceptual Definition

This research needs to be made the concept limitation so that the multiexplanation doesn't happen against the used concepts among others:

1. The local wisdom that is meant in this research is all shapes of knowledge, belief, understanding, or insight and habitual custom or ethics that guide human's behavior in the

using and processing of natural resources eternally.

2. The Sialang's Honey Bee is the bee that lives and nests in the sialang tree.
3. Sialang is the kind of big tree and trunk that can be high until 45 meter, the middle line of its trunk can reach 100 cm or more, and the height can reach 25 until 30 meter.

The Thought Framework

The thought Framework of this research as followings:



Picture 1. Frame of thought

IV. The Research Method

The research method that is used is in descriptive qualitative through data reduction, data presentation and conclusion making with the phenomenology approach where the observer will do deep interview that then the result will be processed and interpreted to be analyzed further by using the sociology perspective. The research location is determined in Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak of Riau Province because this location has Sialang tree and the activity that is connected with this sialang's honey is done by the society and has local wisdom that is bequeathed passed on from generation to other generation. The research subject has total of 7 people namely consisting of 3 owners of sialang trunk, 1 climber of sialang trunk, 1 yardmaster of sialang trunk, 1 village chief and 1 custom head.

The Data Collecting Technic such as observation namely the observer does some observations against nature condition and culture of society and the activity of honey harvest. The following doing the interview with the key informant that knows the details of sialang's honey bee and the practice of local wisdom of society. This technic is called purposive sampling. The information and the beginning data then are confirmed

with other informants so the validity of data and information can be justified the truth.

V. THE RESULT AND THE DISCUSSION

The Local Wisdom of Farmer of Sialang's Honey Bee In Kampung Rawa Mekar Jaya

1. The Community Self-help

The Community self-help is special character of society that lives in the village puts forward the cooperation to fulfill daily needs. On the society of Kampung Rawa Mekar Jaya that works as Sialang's Honey farmer, the community self-help is the shape of helping each other in doing Sialang's Honey Bee Harvest, the society with the right owner of sialang's trunk with the people that want to harvest, usually consist of: 1) The owner of Sialang's Trunk 2) The Climber of Sialang's tree 3) The rope Keeper 4) the honey collector 5) the honey distributor 6) small boat driver.

The society that wants to join together in the Harvest of Sialang's honey Bee is never limited its total and still distributed the result appropriate with each job portion. This thing is because the society considers that Sialang's Honey is the livelihood together that is pointed to the society. For the society of Kampung Rawa Mekar Jaya that doesn't follow the harvest but they want to consume by themselves or for the medical needs will be given sufficient freely. This thing is for keeping the harmony under the villagers.

Finishing the Harvest of Sialang's Honey Bee together is the local wisdom that is still kept up till now so that all society can enjoy the harvest result of sialang's honey bee. With the harvest in community self-help reflects the compactness of the villagers. The developed myth is involved the harvest activity together is the society believes that the harvest is not done together will be bad impact such as The Honey Bee in the Sialang Tree will be disappear.

2. The Harmony

Involving the harvest activity of this sialang's honey so that the conflict won't happen so the society creates the harmony under the society both from religion, ethnic and culture by putting forward the tolerance. as followings:

- 1) Before harvesting or climbing the Sialang tree first of all must pray or ask the security so something won't happen.
- 2) The society that follows is not limited from all religions as long as following the valid rule.

- 3) In maintaining Sialang tree, the owner is obligated to keep the environment and pray so that the sialang tree is still alighted by the bee.
- 4) Giving the chance to everybody to follow without looking at the history of tribe or ethnic, reflected from the harvest that not only the Malay society can harvest the sialang's honey bee but also the society whose ethnic of Java and Batak can join. The society that follows in the harvest of sialang's honey bee may use their own culture but they must local culture or local Malay's culture.

3. The Conflict Resolution

The conflict is normal to happen in various regions in Indonesian especially involving the problem of natural resource. The Malay society of coastal area in Kampung Rawa Mekar Jaya puts forwards the attitude of respecting each other to keep so that the conflict won't happen interfellow.

If the conflict happens, the problem solving usually uses two laws namely custom law and state law. The state law must be given to the law upholder that is in the region of Kampung Rawa Mekar Jaya but if it's solved in custom, it can be done as followings:

- 1) For those who kills or cuts the sialang tree will be imposed the substitute or the sanction such as:
 - a. The white cloth or shroud of unbleached cloth that covers all parts of Sialang tree
 - b. The rice 44 Kg, Sugar 33 Kg, Cooking oil 22 , Salt 11 kg, and Tamarind 1 Kg must be given to the society that is categorized poor people in Kmapung Rawa Mekar Jaya
 - c. Planting the same tree that is cut as many as 44 trees around the cut trees
 - d. Spreading around the seed or germ of fish as many as seven kinds of fish very much so hunderd in Peat moss river.
- 2) For the thief of sialang's honey bee will be imposed the sanction or the fine as much as 44 mayam of gold that is given to the owner of sialang tree
- 3) For the forger of Sialang's Honey will be imposed the sanction must go out from the village of Rawa Mekar Jaya. The Dropping of sanction is based on the discussion interfigure of society with the owner of sialang tree that has goal to keep the tree perpetuation so that it won't be extinct.

4. The Health

The health is the most important thing that must be kept by every individual especially by keeping the tidyness, this thing has been taught passed on from one generation to other generation. For the Malay society of coastal area of Riau that works as the farmer of Sialang's Honey Bee in Kampung Rawa Mekar Jaya.

The local wisdom of the removal profession of Sialang's honey bee can be seen as followings:

- 1) Forbidden to taste or drink the honey in the time of harvest, If it's broken so it will be many sialang's bees that will sting the people and must be fatal impact.
- 2) The equipment of honey removal should be clean from all dungs, if it's still used so the Sialang's honey that is taken will taste sour and it's not proper to be sold.
- 3) Hard forbidden to mix Sialang's honey with other compounds when the honey removal is happening, if this thing happens, it will be impact to the sialang's honey that it won't be exist later or the sialang tree will be left by the bee.

5. The Education

The local wisdom is bequeathed passed on from one generation to other generation through the non formal education. The value of local wisdom that is taught in the harvest activity of Sialang's Honey Bee in the coastal area Malay society of Kampung Rawa Mekar Jaya can be seen as followings:

- 1) Teaching to the next generation so they usually keep the Sialang tree by preserving.
- 2) Teaching the pray or magic formula in the harvest of Sialang's Honey Bee to everybody that wants to learn so that they can give the knowledge from the education to process the honey bee well and correctly.
- 3) Teaching the next generation to preserve Sialang tree by keeping the forest environment of peat moss swamp in Riau coastal area.

The developing myth in this Malay society of coastal area is if the local wisdom is not taught to the grandchildren or the next organizer of Sialng's honey will be fatal such as disappearing honey in sialang trunkes and many disturbances that will try to disturb the residence both spiritual creatures and the shapes that resemble animal or the same species.

6. The guarding of Environment

The local wisdom of society of Kmapung Rawa Mekar Jaya in keeping the environment especially in keeping the sialang tree so the bee still nests in the tree. as followings:

- 1) It's hard forbidden around sialang tree to do unaproprate things with the valid norms such as drinking, gambling, and immoral behavior. If this thing happens so the misfortune will happens that will befall to the people that break the norm such as possessed by a devil, disappear, difable without causal, and it can be died.
- 2) Keeping the tree around the tree of Sialang's Honey Bee so it keeps being fertile and it's forbidden to be cut or destroyed its habitat. If this

thing happens so it will be fatal, one of is disappearing honey in sialng trunk or it will be bad creature that enters the residence and disturbs the people around sialang tree.

- 3) The existency of tree depends on the environment ecosystem around the sialang's honey tree. Therefor, the society tries so the tree won't be disturbed by the irresponsible people. If the environment damage happens, the society will prosecute in custom law and state law. All these things are pointed to the existency of sialang's honey tree.

7. The Perpetuation and Innovation of Culture

The Perpetuation that is done by the society in maintaining the culture of sialang's honey processing is not free from culture innovation among others:

- 1) In the process of sialang tree climbing in habitual only rests on the stuck nails, but the society makes new innovation by adding the security rope for the climber of sialang tree in order to add security for the workers.
- 2) The obtained Sialang's honey is not more wrapped, only the honey is taken but the society makes new innovation such as selling honey in the nest or it's known as sambang, this thing has goal to keep the belief and security of honey quality until to the hand of consumer.
- 3) Although the society who innovate the process by following the era development but it's still on normal meadow in customs and traditions. But if there is forbidden prohibition, it will be bad impact to the result of sialang's honey.

8. The Identity Strengthening

In keeping the existency and maintaining Sialang trunk tree from the unwanted threats such as sialang tree cutting, killing and chasing away the bee from sialang tree, or the environment ecosystem damage of sialang' honey bee, so identity strengthening is very important thing. therefor, the maintainance of Sialang Trunk strengthens their trunk with various kinds among others as followings:

- 1) Everybody or society finds the bee that nest on a tree and it's believed as Sialang Trunk and there is no owner and sign in that tree trunk, so the people, if they want to have it, they must write or crave the name in the trunk. Thus, the sialang trunk has already belonged to him and deserved to the honey in the brachn, and it's not disturbed by the next founder.
- 2) The identity strengthening for the organizer of Sialang's Honey Bee must socialize to the villagers by the way for the society that wants Sialang's honey for the own consumption needs or medical

needs, the owner of sialang trunk is obligated to give in vain or free to the society that needs it.

- 3) The Processing or Belonging of Sialang trunk must be dealt together in the shape of unwritten custom law. The processing strengthening is also protected by the state law and if those who try to break the rule, they must face with the law upholder.

9. The Increase of Wealth

The Local Wisdom of Malay Society of Riau's coastal area in common has goal to increase the society's wealth. the shape of local wisdom involved the wealth as followings:

- 1) Every society of Kampung rawa mekar Jaya deserves to follow the harvest of Sialang's Honey Bee without looking at the tribe, culture, and religion. All those things are for the sustainability or icrease of the society's wealth around Sialang Trunk.
- 2) The result distribution of Sialang's honey is devided to three parts in the shape of honey and money after the operational budget is cut, the distribution is devided from:
 - a) One part for the owner of Sialang
 - b) One part for the climber of Sialang Trunk
 - c) One part for the distributor group
- 3) For increasing the wealth of society's kampung Rawa Mekar Jaya through the processing of Sialang's Honey Bee, the processor side often bargains the work merged into the harvest of Sialang's Honey Bee.

10. The Law

The traditional wisdom is the shape of valid law in the middle of society unwrittenly. the laws of local wisdom can be shaped namely

- 1) the norms namely
 - a) The religion norm keeps honey bee not to leave sialang tree, the owner usually in 1 Muharam prays under the sialang tree. This thing is form of thank God towards the honey that has been given to them.
 - b) The culture norm can be shape in traditional wisdom in distributing into the society that needs sialang's honey not for the the goal of selling or business. This thing is for keeping so that intersociety can feel the result from the processing of Sialang's Honey Bee Tree in Kampung Rawa Mekar Jaya.
- 2) The custom rules that have been determined and must be obeyed both by the processor or owner of sialang trunk and society in Kampung Rawa Mekar Jaya. If the custom rule is forbidden so the belief of coastal area Malay society will get damage or something unwanted.

The Policy of Local Government Involved Sialang's Honey Bee

The society in Kampung Rawa Mekar Jaya feels that the role from The Forestry Dienst both in Province and in Subdistrict has not done maximum thing yet to protect the Tree Of Sialang's Honey Bee. This thing is proven that there has not been yet local rule that protects the Tree of Sialang's Honey bee, so there is no data that is held by the Forestry Dienst about Sialang Tree. According to the information of the society up till now, there is no information about taking care of or preserving the sialang tree from the local government.

The low law enforcement against the subject of slash and burn causes every year there is burnt forest and causes the smoke pollution that will distrub all aspects of life, especially the population of sialang's honey bee. The lack of Tree of Sialang's Honey Bee, this thing is not released from the phenomenon that happens in Sumatera in general and Riau Province in special namely The conflaguration of Peat moss Forest that causes the smoke and covers a big part of Riau Province. The impact of the smoke that is caused by the conflaguration, many sialang's honey bee that disappear from the tree that is alighted. As much or as thick smoke causes sialang's honey bee to be died. Many societies find the honey bee died in the river edge, beach and lake. Not least from these sialang trees are died because the conflaguration of peat moss forest occurs. The decreasing total of Sialang Tree that is alighted by Honey Bee influences to the income of society as farmer of sialang's honey bee and has also impact to the availability of job vacancy in Kampung Rawa Mekar Jaya especially, this thing causes the worriness for the government both province government and region government. In 2015 through the forestry dienst of Riau Province gave guidance and help such as the cultivation of honey bee, this thing has goal to decrease the pressure or independency of society towards Sialang's Honey Bee.

Nevertheless, this thing doesn't run appropriate with the wish and hope of all sides, this thing is caused by unbreeding honey bee appropriate with the theory that has been learnt. The society that obtains the help of cultivation of honey bee has reason that the weather condition really doesn't support against the development of raised honey bee.

Kampung Rawa Mekar Jaya has some companies that are considered don't contribute to the village and even intimidate and cause the damage of environment against the river and peat moss area, especially disappearing or dying trees of Sialang's Honey Bee.

VI. The Closing The Conclusion

The conclusion from this research as followings:

1. The shapes of local wisdom of Malay society of coastal area namely the farmer of sialang's honey bee of Kampung Mekar Jaya Subdistrict of Sungai Apit Regency of Siak are first, doing the Community self-help in the harvest activity. Second, creating the harmony interethnic. Third, the conflict resolution is involved the use of forest resource by using custom law and state law. Fourth, keeping health by forbidding hard the interference of honey with other compound and keeping cleanliness of honey removal equipment. Fifth, involved education aspect, where the local wisdom is taught passed on from one generation to other generation through non formal education. Sixth, the environment guidance namely around sialang tree is forbidden hard to do the things that is appropriate with valid norms to the culture of Malay society of coastal area such as drinking, gambling, doing immoral attitude, forbidden to be cut or destroyed its habitat. Seventh, The Perpetuation and culture innovation where the process of climbing sialang tree, the society makes new innovation by adding security rope for the climber of sialang tree in order to add the security that is working, then sells the honey that is still in the nest or more known with the name of sambang. Eight, the identity strengthening namely they give sign to sialang tree so they can have it. Ninth, the wealth increase namely distributing the harvest result appropriate with the agreement and tenth, creating the law such as religion norm and culture and creating the myth.
2. The policy that is done by local government involved the protection of forest or sialang tree as far as has not been yet maximum. As far as the local government has not yet made the region rule in order to protect the forest especially sialang tree. This thing is proven with luster forest conflaguration and illegal logging shows the weak law enforcement against the people or company that do the forest damage. Meanwhile for the society empowerment in developing honey bee can also be told succeed yet.

The Suggestion

- 1) For the society, this local wisdom needs to be held out and preserved in order to maintain the balance with the environment. This thing is proven that the local wisdom can keep the environment perpetuation in the shape of a guidance or habitual that is sanctified and in the shape of sign that must be obeyed by the society that is passed on from one generation to other generation.

- 2) For the law upholder apparatus, the law enforcement is needed for the subject of illegal logging and forest conflaguration so that the actions of forest destroy don't happen again.
- 3) For the government of Siak Regency, the programs of society empowerment involved the development of sialang's honey bee is needed to be made so that the wealth of sialang's honey farmer increases. Besides that, in order to protect the forest of sialang, the region government also needs to make the region regulation involved sialang's honey bee.

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